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TORONTO, WEDNESDAY JANUARY 10, 1883.

DR. COCHRANE requests us to say that the Mothers' and Shorter Catechisms applied for up to date, have all been mailed to their respective destinations, and that he will be glad to forward to any of our missionaries, who have not yet applied, such quantities as they may require.

THE writer of the paper entitled, "A Plea for Popular Instruction in the Evidences of Christianity," requests attention to the omission in last issue, (1) of the word "no," before "good," in the third line from the bottom of the first column; and (2) of the word "if," before "such," in the seventh line from the bottom of the second column.

"THE Waldenses and their Valleys," from the pen of a valued correspondent, appears in this number of THE CANADA PRESBYTERIAN. Should any of our large-hearted and generous readers be impressed by the painfully interesting description of the perseverance and self-sacrifice of the students attending the Pomaret Grammar School be moved—and how can they help being moved—to aid them in their difficulties, contributions for that object will be received at THE PRESBYTERIAN office, and promptly forwarded.

DURING the recent holidays the ministerial brethren have been in labours abundant, and congregations have been more than usually generous in expressions of kindly appreciation of the services of their pastors. This conclusion is forced upon us by the immense budget of interesting items received for "Our Ministers and Churches" column. Our space has been taxed to the utmost, and yet we cannot overtake a tithe of the material kindly placed at our disposal. What appears in this issue is what was first received. In our omissions no disparagement of individuals or congregations is for a moment implied. Though we regret inability to find space for the record of so many indications of congregational progress and kindly feeling, we trust these will continue to grow and extend throughout the Presbyterian Church in Canada in the days to come.

THERE is not much in the cry that the Presbyterian form of worship gives too great a part to the preacher, and too little to the people. In a Presbyterian diet of worship, of an hour and a half in length, if the sermon is half an hour long, the people have a share in every other part for an hour, except the benediction. The singing is theirs, certainly, and if they don't join in the service of song the fault is their own. In reading the Scriptures they go through precisely the same mental exercise as the preacher, that is, if they have their Bibles and wish to read. The fact that the minister vocalizes the thoughts is neither here nor there. Vocalization is not essential to reading. Half the people who read do not vocalize. In prayer the people pray, or should do so. The sermon and the benediction are the only parts of worship in which they

are passive. Now, how much would be gained by responsive readings, or repetition of the Lord's Prayer or Creed? Many people have no particular objections to responsive readings, but it does seem strange to hear people who do not take interest enough in the public reading of the Scriptures to open their Bibles and find the place, talking about the people not having a sufficient part of the service.

THERE has been much earnest discussion lately in the American religious journals about the falling off in church attendance among our neighbours. It is now admitted on all hands that there is a falling off. Many causes are mentioned. Dr. Talmage says the principal cause is pulpit humdrum. The New York "Evangelist," in an able and thoughtful article, attributes the diminished numbers to a diminished sense of duty. Half a century ago people were moved vastly more by a feeling of duty than in these days. The sentiment of obligation ran through all human life, especially Christian life. This feeling carried all respectable and religious classes to church. Now, says the "Evangelist," people are not moved so much by the feeling of obligation as by that of interest and pleasure. They care less for what is right than for what is attractive. The pulpit has to face a new set of difficulties, and on new ground. Many people say in effect: We will not go to church from a sense of duty—we must be drawn, attracted in some way. There are few city or town ministers in this part of Canada who have not been called upon to face this difficulty to a greater or less extent. They may not have been able to define it as well as the "Evangelist" does, not having seen so much of it, but they know there is some serious difficulty. There is no use in standing to one side and denouncing this characteristic of the age. It must be met in some way if we are to hold our own.

THE alleged attempt of a Chicago minister to deliver Talmage's lecture on "Grumbler & Co.," has set all the papers to writing about plagiarism. Apart from the immorality of the transaction, any man that would try to steal that lecture ought to be disciplined for his stupidity. The lecture, as those of our readers who heard it will remember, is largely a bundle of anecdotes, most of them rather good as Talmage tells them. That any sane man could hope to string them together as Talmage did, and deliver them without detection, almost surpasses belief. Happily, there is little plagiarism in Canada. In fact, extensive plagiarism is an impossibility, unless sermons are read. The man who continually asserts that he heard this or that or the other minister preach one of Guthrie's or Spurgeon's sermons word for word, nearly always tells falsehoods. Not one minister in a hundred could do that, even if he were wicked enough to try. A man must have almost a miraculous verbal memory to deliver a whole sermon not his own. If a preacher can make a sermon at all, he can make one of his own with one-tenth the labour that would be needed to commit another man's to memory. If sermons are read, however, there may be labour saved by a plagiarist. All he need do is copy and read. We don't believe there is even much of that done in Canada. As regards the great majority of those who do not read, plagiarism is an impossibility. We venture to say there are not twenty ministers in our Church that could commit two sermons a week from a work, even if they tried, and do their other work.

THE Life of the Hon. George Brown, recently published, furnishes another striking illustration of the unspeakable value of splendid bodily health to a public man. The amount of labour that the deceased statesman could get through in a day is something marvellous. The number of hours that he could labour without rest seem incredulous to a man of ordinary working power. To write until two or three in the morning was to him quite an ordinary matter during the greater part of his life. We used to doubt the stories that politicians tell about the labour he could go through in election campaigns, but his biography shows the half was not told. It also shows that when doing an amount of work that would kill an ordinary man, he was bright, hopeful and cheery as a boy of sixteen. A perusal of this book shows that one of the principal things required by a successful public man, a preacher as well as any other, is a sound body. We do not agree with Dr. Crosby in saying that "for a weak-bodied man to undertake the onerous duties of a

preacher seems like tempting providence." The fact remains, however, that fine physical powers help a minister immensely. With mind and body working well the preacher gains a mastery over his audience that can never be secured by an invalid. A weak voice, a hollow chest, a thick utterance, a feeble general appearance are sad drawbacks to a preacher's power. Do ministers sufficiently realize how much a healthy bodily organism is worth? A Saturday afternoon spent in tuning up the physical man, and a long sound, refreshing sleep on Saturday night are among the best preparations for a good day's preaching. Sermons finished at twelve o'clock Saturday night are far more likely to kill the preacher than kill sin.

A COMMITTEE ON CORNERS.

IN times of business prosperity there are many persons controlling money who indulge in reckless speculation. The lessons learned from depression are soon forgotten, and they are eager to make their pile while the opportunity lasts. Safe and legitimate trading are methods much too slow for those that make haste to be rich. Cautious adherence to understood principles governing commerce are considered old fogyish, while daring ventures are to be preferred for their dash and brilliancy. It matters not that they risk their own business existence, still less does it matter that their gain is certain loss to many others. The maxim, "After us the deluge," is good enough for them. Canada, though not a stranger to booms of various kinds, is not so familiar with corners and futures as our neighbours to the south of us are. No cornering of any magnitude in New York or Chicago but has resulted in wide-spread ruin to many people foolish enough to embark in so perilous an enterprise. The mischievous results of stock-gambling have awakened a considerable amount of questioning in the public mind. What practical good may come out of this agitation is, as yet, uncertain. Meanwhile a Senatorial committee has for some time been sitting in New York, eliciting what facts and opinions seem desirable to throw light on this peculiar species of commercial transaction. The chief operators on Wall Street have given their testimony, and in several cases it has thrown light on other things besides the subjects under immediate consideration.

It seems that according to most of the experts examined, stock gambling is not an unmixed evil. This conclusion, however, appears to be arrived at much on the same principle that Burns found it in his heart to say a good word for the Evil One. Being a great railway magnate, Jay Gould said he was familiar with making corners in stocks, and also with dealing in railway stocks. The system of corners does not injure transportation interests, as it makes larger markets. On the whole, he thought, it helps. It gives producers better prices, and men who make corners lose. The consumer may pay more, although the speculators suffer. A corner engineered in Chicago two years ago is reported to have caused the loss of millions. William H. Vanderbilt was a little more explicit in his condemnation of the bulls and bears of Wall Street, though naturally enough he did not look on their operations as wholly evil. Perhaps the most noteworthy testimony was that given by Henry Ward Beecher. It seems his political economy is getting about as badly mixed as his theology. The old-fashioned principle of supply and demand has for him apparently receded into the region of moonshine. In answer to the question, "What ought to regulate the standard price of all commodities—the ordinary laws of supply and demand?" he answered:

"No, sir; I don't think that that regulates it. It is the quality and not the quantity of brain force used in the production. That is the fundamental reason. The products that can be produced with the least thought are the lowest in price; things that require the most thought, or a combination of thought or skill, are of the highest value, and the law of prices is the law of brains."

In reference to combinations he says:

"How bad that is, or how good it is, is another question; but it is only carrying out on a larger scale what is universally allowed on a small scale and in smaller communities, and it is in accordance with the universal law of the survival of the fittest. The weak go under and the strong go forward. It is the law of nature."

There is, no doubt, a modicum of truth in these paradoxes, but what comes of our boasted civilization, not to speak of Christianity? The old saying, scratch a Russian and you will find a Tartar, is translated into scratch an American and you will find a savage beneath. Wherein does the modern struggle for ex-